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The Summer Session of the American School of Classical Studies in Athens

June 29 - August 5, 1938

The program of the Summer Session of the School at Athens for 1938 will be distinctly different from that offered in preceding years. It will be intended for those who have already spent some time in Greece.

About two weeks of the Session will be spent in Athens and Attica, and the rest of the time will be occupied in the following manner. (1) A trip to some of the Aegean Islands, including Delos, probably Paros and Thera, and two or three days in Crete. (2) A visit to the Ionian Islands: Zacynthos, Cephallenia, Ithaca, and Leucas. This trip will be prolonged to include the sites about the mouth of the Ambracian Gulf and Dodona. (3) A trip to Delphi with time for an ascent of Mt. Parnassos for those who are interested, with a possible extension to Volo and the Meteora Monasteries.

The entire expense of the Session, including tuition, board, room, the cost of the School trips, and all transportation (New York to New York) need not exceed \$550. Students who pass the examinations are recommended for six hours of credit.

Following the Summer Session it is expected that another cruise of the Aegean Islands will be offered. This cruise will include Rhodes, Cos, Patmos, and Cyprus. It is hoped that the cruise may be extended to cover the classical sites along the coast of Asia Minor. In any case Troy will be included if permission to visit the site is available.

For further particulars address the DIRECTOR, LOUIS E. LORD, 272 Oak Street, Oberlin, Ohio.

CLASSICAL WEEKLY

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WHOLE NO. 832

REVIEWS

The Foundations of Roman Italy. By Joshua Whatmough; pp. xix, 416. London: Methuen, 1937. 25s.

The purpose of this volume, intended for the student and general reader, is stated on page 2: 'In these pages it is proposed to uncover and describe the foundations upon which the united Italy of Augustus was built.' '... the several human societies that lived in Italy before the power of Rome began to spread, will be studied so far as we have any records of them.' It is an attempt to fill the long-felt need for a book which will give a picture of early Italy as distinct from Rome.

Previous writers have described pre-Roman Italy from the archaeological evidence alone. Chief among these is Professor Randall-MacIver to whom, with others, the author of the present volume acknowledges his debt. To the evidence of archaeology, however, Professor Whatmough adds that of tradition and language. For the last he is well equipped after the preparation of *The Prae-Italic Dialects of Italy*. To the reviewer the sections dealing with the linguistic data are the most successful and valuable. Particularly interesting is his discussion of Ligurian, Venetic, Messapian and Illyrian.

The book begins with an introductory chapter followed by a chapter on Italy: the Land, which describes the geography of the country and recent theories concerning the effects of climatic changes on the history of peoples, especially those of Italy. The third chapter deals with prehistoric Italy from the Palaeolithic to the early Iron Age. Even though absolute chronology is impossible, the account would be much clearer if approximate dates were assigned to the various peoples and periods. Relative dates are given in a table at the end of the volume, but the reader is referred there only once, and at the end of the chapter.

The various tribes and their dialects are next described. There is an account of Indo-European, but the manner of its establishment in Italy is left too vague. It is stated (118, cf. 132) that the languages (presumably Indo-European languages) of ancient Italy were transmitted from somewhere north of the Alps, and it is suggested that the transmission began in the Bronze Age. Elsewhere, however, (194, 265) the spread of Indo-European in Italy is connected with the Villanovans, who migrated thither in successive waves in the Iron Age (85). On page 281 there is a reference to 'the migration of Indo-European-speaking tribes into Italy,' of whom apparently the Samnites were one (175). No others are mentioned.

The next chapters (v to xvi) describe the various peoples of Italy and the Islands, and follow, with the necessary minor changes, the *regiones* of Augustus. It is impossible to deal with each chapter individually. It may be said, however, that in spite of the author's claim to use the evidence of tradition, this is sometimes omitted and often treated unsympathetically. We still await a companion volume on Rome and Italy to Professor Myres' *Who Were the Greeks?*

The account of the Celts in Italy begins with a misrepresentation of Polybius (given twice: 106, 153). Polybius does not say that in his day the Celts south of the Alps were 'almost entirely absorbed into the older population.' His words are [2.35.4 (Loeb translation)]: 'As I have witnessed them not long afterwards entirely expelled (*ἐξωσθέντας*) from the plain of the Po, except a few communities under the Alps. . . .' The author follows, in fact, the mistaken but common assumption that large numbers of Celts remained in the Po Valley after the wars with Rome, and that these exerted no small influence on Rome, especially in the field of literature. Against this assumption much of the author's own evidence might be used. For example, much of the archaeological data collected by the author seems to

agree with the precise statement of Polybius. It is hard, therefore, to disbelieve the traditional account of the ancient historians that the Romans were content only with the complete expulsion of the Celts from the Po Valley.

Further, it is surely going far beyond the evidence to speak of a 'Keltic movement' in Latin literature. The author warns (in a note) that there has been 'much nonsense written about Vergil's ancestry,' and yet in the text he writes: 'Certainly Etruscan or Keltic as well as Venetic, perhaps all these three strains, united' in Vergil (182, 393). Epigraphical data point to a great Samnite migration to the Po Valley (at the end of the second Punic War). In this doubtless many of the Vergilian and Magian *gentes* took part. There is no trustworthy evidence to suggest that either Vergil or other Latin writers from Cisalpine Gaul were anything but Italian.

Most of the tradition connected with the early history of Rome is omitted. Nevertheless it is extremely doubtful whether all the Roman records previous to 390 B. C. were lost. (Cf. Inez G. Scott: *Early Roman Traditions in the Light of Archaeology*, *Memoirs of the American Academy in Rome* 7 [1929] 7-118.) The reader naturally expects some mention of the rape of the Sabine women, and of the origin of the distinction of patricians and plebeians, yet none is given. The author only vaguely refers to 'a large non-Latin, namely Samnitic or Sabine, element in the population of Rome' (280).

Religion, Literature, and Government are discussed in chapter XVII. The influence of Hellenism seems greatly exaggerated. To say that the Samnites' contact with the Greeks 'exposed them to Hellenic civilization, and eventually like Rome itself they were absorbed in it' (403-404) is surely wide of the truth. It is, in fact, partially contradicted on the next page. The prevailing idea that most, if not all, of what Rome and Italy were, they owed to the Greeks is a mistaken one in the opinion of this reviewer. The need for studying Latin literature without a Greek bias has been made clear in Professor Frank's book, *Life and Literature in the Roman Republic*; and for studying Roman and Italian art in a similar manner in Mrs. Strong's chapters in the *Cambridge Ancient History*. The civilization of Southern Italy should not be called Greek but Greco-Samnite. The Samnites seem to have retained their characteristic traits throughout Roman History.

Some minor points may be mentioned. Proof-reading has failed to detect numerous misspellings and a few ungrammatical sentences. Inconsistency in the spelling of place names, which should be either Latin or Italian, will trouble the

reader. Examples occur throughout the book but two will suffice. Gubbio occurs on 108, but Iguvium on 109, and Gubbio (the ancient Iguvium) on 184. *Bovianum Vetus* or *Pietrabbondante* (289) is said to be not far from *Capracotta* (384); but on the key to map 8 *Capracotta* is identical with *Bovianum Vetus*, and *Pietrabbondante* is a different place. The statement that goldsmiths' work is absent at Torre Galli and Canale (342) is contradicted on 349. Yugoslavia is not a republic (254). The plan of the volume, which requires a scattered treatment of the same topic demands an adequate index. The index is not adequate. For example, the Volsci are mentioned neither in the index nor in the table of contents and yet are treated in not a few places in the text.

Bibliographies are added at the end of each chapter. The volume is well supplied with maps, plates, and figures in the text, which are good and well chosen.

D. O. ROBSON

The University of Western Ontario
London, Canada

A Study of the Greek Love-Names, Including a Discussion of Paederasty and a Prosopographia. By David M. Robinson and Edward J. Fluck; pp. vii, 204, 1 plate. Baltimore: The Johns Hopkins Press, 1937. (The Johns Hopkins University Studies in Archaeology, No. 23) \$3.00

Paederasty, or boy-love, was an important phenomenon of classical Greek culture. 'It is,' said J. A. Symonds (*A Problem in Greek Ethics* [1901] 1), 'the feature by which Greek social life is most sharply distinguished from that of any other people approaching the Hellenes in moral or mental distinction.' The history of this institution among the Greeks and their ethical judgments about it have been discussed in the course of the nineteenth and twentieth centuries by Welcker, C. O. Müller, M. H. E. Meier, W. A. Becker, J. A. Symonds, E. Bethe, W. Kroll, and Paul Brandt the last of whom used the pseudonym Hans Licht. Robinson and Fluck have made an important contribution to the subject by assembling in a *prosopographia* pertinent information about paederasty as it is recorded on Attic vases. It is also true, as the authors suggest (cf. 2 and 134), that their list of Greek love-names on Attic vases can be of great value to the student of vase painting.

The first chapter (1-14) calls attention to a number of questions and the opinions of several scholars about *The Love-Names on Attic Vases*. What was the purpose of these names? What was the relation of the *kalos*-inscriptions to pictures

on the vases? Are only youths called *kaloi*? The paederastic purpose of the *kalos*-inscriptions and homoerotic scenes on red-figured Attic ware are discussed briefly. The second chapter, dealing with The Love Names in Greek Literature, is a summary of present knowledge regarding Hellenic paederasty. After a cursory consideration of the semantics of *kalos*, in the course of which the authors quote from 'the Lexicon to Xenophon' (evidently F. W. Sturz's *Lexicon Xenophonticum*, 1801-1804), they outline the course of the development of boy-love among the Greeks from the earliest times through the fifth century. Among the topics dealt with are: the erotic inscriptions on the island of Thera which the authors believe might have been cut about the middle of the sixth century B. C. when *kalos*-names first appeared on Attic vases; changing public opinion regarding paederasty; homoerotic sentiments in the poets; the influence of the poets on vase-painting; the decadence in the practice of paederasty in the course of the Peloponnesian Wars; and 'the advent of heterosexuality and its concomitant interest in the female.' I was amazed to discover that an unusually well-documented portion (25-30) of this chapter quotes extensively, or paraphrases with little change, without quotation marks or proper acknowledgment, from A. A. Bryant's article *Boyhood and Youth in the Days of Aristophanes* (*Harvard Studies in Classical Philology*, 18 [1907] 73-122). The footnotes on pages 26-30 are almost exclusively references to ancient authors; all but three of these references are given by Bryant and for the most part in the same sequence. Note 60 on page 30 was taken from Bryant's article, using his introductory words and citing all the references he gave except one. The fact that on page 25 the authors quote with due acknowledgment two sentences from Bryant's article gives the reader no reason to believe that the material of the next five pages is Mr. Bryant's. To assert that Plato had poured 'all the ardent eloquence of his genius into describing the ideal love (that of boys)' (40), to cite Symposium 191-192 in support of that statement, and to omit any mention of the kind of love advocated by Socrates in that dialogue is to create, I believe, an erroneous impression of the main purpose of the Symposium and to misunderstand the rôle of love in Plato's philosophy. The institution of paederasty was part of the civilization reflected in Plato's dramatic dialogues. In the Symposium Plato is attempting to sublimate love out of an environment of homosexual relations. Symonds does well when he says (op. cit. 52) apropos of the Phaedros and the Symposium: 'The passion which grovels in the filth of sensual grossness may be transformed into a glorious

enthusiasm, a winged splendor, capable of soaring to the contemplation of eternal verities.'

The first two chapters are introductory to two *prosopographiae*. Chapter III (46-65) is a *Prosopographia* of Love-Names in Literature and Art Other Than Vases. The list of eighty-one names is not intended to be complete and the selection is not confined to the names of persons who lived in the period when *kalos*-names appeared on Attic vases. Why are some names in the list followed by the word *kalos* and so many names entered without it even when evidence is cited showing that the person was called *kalos* (see also p. 46)? It seems to me that places in the alphabetic listing might have been given to all *paides eromenoi* mentioned in the discussion of various names in the list. Why were the names Alcibiades and Anytos omitted? Argilios was called *paidika* and not *kalos*.

By far the most valuable, as well as the largest, part of the book is the fourth chapter (66-191) containing a *Prosopographia* of Love-Names on Attic Vases. This catalogue of two hundred eighty-three names is an improvement on the lists of Wernicke and Klein in several respects; for one thing, the names are arranged conveniently in one alphabet instead of in several categories. It is up-to-date, containing many names published only recently and a few (I noted numbers 42A, 96, and 99) published for the first time in this list. The catalogue is confined for the most part, but not exclusively, to the names of males; the names of deities and heroes have been omitted. Impressive in the case of this list, as in that of chapter III, are the analytical tables showing how some of the *paides kaloi* were distinguished or known in later life. The chief merit of this *prosopographia* is that a special effort has been made to identify the *kalos*-names on the vases by bringing into juxtaposition with them information gathered from many sources and made available by such works as Kirchner's *Prosopographia Attica* and the *Wörterbuch der griechischen Eigennamen* by Pape and Benseler. The authors warn us that some of the identifications 'have no more cogent reason for being suggested than that they accord chronologically with the dates of the vases, but even these have seemed worth mentioning because they draw together all references to like-named persons of the period.' Particularly good are the identifications of Diphilos, Hipparchos *kalos*, Leagros ('the strategos who fell in battle while commanding a fleet in Thrace on the Athenian expedition against the Edons in 465 B. C.'), Lysikles *kalos*, Lysis *kalos* (a member of the Platonic circle), and Theogonis. The catalogue obviously represents a great amount of industry. Its usefulness would be

enhanced by more cross references. Many names are buried in the discussions and cannot be located even through the index of the book. I noted the omission of twenty-eight such names from the index. The appendix deals with Love-Names on Non-Attic Vases. A Selected Bibliography, a brief list of abbreviations, and an index complete the volume.

One should register complaint about the carelessness and inexactness in the use of English, the inconsistencies in the use of italics and hyphens, and the repeated use of the compound Pape-Benseler with a singular verb.

Wesleyan University
Middletown, Conn.

ADOLPH F. PAULI

A Medieval Latin Version of Demetrius' De Elocutione. Edited by Bernice V. Wall; pp. xiv, 125. Washington, D. C.: Catholic University of America, 1937. (Catholic University of America Studies in Medieval and Renaissance Latin, Vol. v)

This dissertation provides the reader with a considerable body of material derived from the study of the document which Miss Wall has edited. The reproduction of those portions of the Illinois manuscript which contain the Latin version of Demetrius is most useful for paleographers. For linguistic study there are a great many lists, some of which provide a worthwhile collection of material for further use in a variety of fields. The sixty page introduction deals largely with word lists with an additional twenty-two pages at the end of the thesis devoted to indexes of both Latin words and their Greek equivalents in the original version. These by-products are very fine, but there is no connection between the industry employed in compiling lists and the essential worth of the dissertation, which should depend on the paleographical skill with which the MS was read and the comprehension of the document shown in the introduction and critical notes. In the former respect the work is sound, but in the latter it lacks insight. The apparatus criticus accurately records the readings of the MS though this is the only known manuscript of the translation. Miss Wall has noted that certain letters as *c* and *t* are made alike so that little weight can be given to the MS for the determination of medieval spellings. The analyses of orthography, division of syllables, corrections and punctuation are adequate and the section on the translator's procedure supplies a most interesting view of the relation between Latin and Greek in the thirteenth century, the probable period of the translation, though the MS is fourteenth century. Occasionally the Latin

version is of some value for the constitution of the Greek text.

Miss Wall has provided us with a very great deal in her edition and it is perhaps unfair to criticize what has been left undone, but there is room for a further study, quite as important as anything in the introduction or notes. A great many paragraphs of the original are omitted and speculation on the reason is perhaps futile (except in the case of sections on metre) but omissions within the translated paragraphs seem to me to have interesting implications. The critical notes unfailingly indicate that there is an omission but never indicate the content of the passage omitted. The names of authors, and illustrative citations were apparently the first things eliminated in abbreviating the translation, since this copy does not seem to reproduce its original form. In terms of literary criticism a most interesting feature is the way in which comments on specific passages in particular authors are turned into generalizations for rhetorical technique by the process of omission and it is this aspect of the text which seems to require further study.

The work as a whole provides an interesting basis for further understanding and study of the art of translation and the influence of Greek critical thought in the medieval world.

Princeton University F. R. B. GODOLPHIN

Latin Book One. By Harry Fletcher Scott and Annabel Horn; pp. 448. Chicago: Scott Foresman, 1936. \$1.40

I suggest a substitute title: *Lingua Latina Virginibus Puerisque ἐπιεικτικῶς adhibita*; for it offers less Latin on more pages than any first year book I have ever seen. Let us briefly and carefully examine the first 100 pages. They are typical of the others.

There are inserted throughout the book various 'cultural essays' in English, of course. Specimens of these are 'Roman Boys at School', 'Latin, the Language that Lives', 'Homes of the Romans' and numerous others. Cultural they really are. Their interest is admitted. But culture is of little value until the field is planted and fertilized. The process of applying culture, and later the foundations of culture, is very much like rousing a child from sleep, putting on his best suit and then attempting to slip his underwear on him underneath it. Now of the first 100 pages, these essays occupy more than 13.05 (i.e., 1139 lines of type). Illustrations are useful: but of these same 100 pages, pictures occupy 20.2. Thus, of the first 100 pages only 66.75 have anything to do with Latin; and very little of that is in evidence, owing to the wide spacing of the lines, extensive blocks

of plain white on the pages and to the infantile simplicity of the subject matter. The book also suffers from the plague of 'optional work'. No child should ever be permitted to cherish the idea that anything printed in his text book may harmlessly be omitted. In these first 100 pages there are 240 lines—approximately 3 pages—of this optional work, concerning which wrong conclusions are certain to be drawn by all but the unusual pupils.

Paradigms are presented piecemeal. Not a single case is named until page 31. Gender is not mentioned until page 84. That adjectives can be compared is first revealed on page 307. There is not in the entire book even a hint that a subjunctive mood exists, though in the reading exercises sentences occur with the verb in the indicative where the subjunctive would be the better usage. The non-recognition of a subjunctive mood in this elementary text book results, in the reading exercises, in a series of Latin sentences capable of being translated into a stilted, jerky English, meaning something, no doubt. But such exercises are *not Latin*. The jargon into which they are rendered is *not English*. Their significance is *not thought*. The tiniest pupil in a beginning Latin class thinks in the subjunctive mood, as well as in the indicative, every hour of his life. To interfere with his expression of such thoughts, to fail to express them for him in the Latin sentences is *not teaching him Latin*.

The sentences in the exercises are absurdly easy. They are monotonously devoid of interest and variety, a sort of play on the possibilities of arrangement. They exhibit, as it were, a problem in permutations and combinations. In the entire book a confessedly rapid examination has failed to reveal a single sentence quoted from a Roman author. Adaptations are like poached eggs—the flavor is all washed out. 'Made Latin' is hopeless, soulless, styleless.

Of the uses of the genitive case, only 3 are mentioned; of the dative, only 4; of the accusative, 4, and one of these properly comes under prepositional discussion. Of the more difficult ablative, 11 uses are discussed. The remaining uses of the other more simple cases and a number of ablative usages are reserved for another book—presumably.

The criticism in the Preface, that the beginner in Latin does not know English grammar, is a terrific and merited indictment of our English teaching. Can one imagine a French child or a German, not well grounded in the grammar of his own language? We can imagine an American boy's comment on this: *Aw well, them kids gotta do it. Back a ways us 'Mericans would of hatta too*. Victim he of the false theories of the edu-

cationists, that nothing need be thoroughly done and that the one useless thing is effort. Education today is being strangled by Pedagogy. The precious jewel of learning is sealed up in the stony matrix of Method.

Finally, I confess myself utterly unable to understand the following statement in the Preface: 'In every respect the book more than meets the requirements of the College Entrance Examination Board.' This statement is sweeping and unqualified. As such, it is absurd, impossible and untrue. Imagine a 'C. E. E. B.' examination paper based on this book. All limitations and qualifications to the above quoted statement are omitted.—Why? Accidentally or intentionally?

St. Petersburg, Florida B. W. MITCHELL

A Comparative Study of the Religion of the Iliad and Odyssey. A Part of a Dissertation Submitted for the Degree of Doctor of Philosophy. By James Duffy; pp. ii, 15-68. Chicago: privately published, distributed by the University of Chicago Libraries, 1937

Doctor Duffy in this published portion of his dissertation confines himself to two subjects, Olympus and Zeus. He gathers together every reference to Olympus in Homer, noting the adjectives and the various descriptions, and arrives at the conclusion that all parts of the Iliad and the Odyssey show exactly the same conception of Olympus, and that the home of the gods is no more remote and ethereal in one poem than in the other.

His study of Zeus is done in the same thorough manner and every reference to that divinity is catalogued and interpreted, and he reaches a conclusion similar to that regarding Olympus, that Zeus has the same attributes and the same character in all parts of Homeric poetry, that no different conception of that divinity can be found in the various parts of either poem, and he concludes his study with these words: 'There appears to be no justification for the assertion that Homer depicts Zeus differently in different parts of the Iliad. There is no proof that he is a more capricious and stern exactor of his right in the Iliad than in the Odyssey or that he is more idealized in the Odyssey than in the Iliad. The same characteristics and functions are attached to him in both poems.'

Since Doctor Duffy bases his conclusions on every passage in Homer where Olympus and Zeus are mentioned and since he omits nothing which might oppose his theory, his arguments, it seems to me are unanswerable.

He makes many shrewd observations, two of which are these: 'It is the purer morality which

Homer ascribes to his divinities that gives uniformity and consistency to the individual members of his pantheon rather than the immoralities and crudities which he imputes to them.' and this other hardly less remarkable: 'In some parts of the poems there appears the crude popular belief that a god may espouse the cause of goodness, justice, and morality without being good himself. This belief is found at times imbedded in the fabric of the poems although the enlightened idea of the god is more usual and permeates all the books of the Iliad and the Odyssey.'

If these two chapters are any indication of the worth of the unpublished portion it is to be hoped that it will not be permanently condemned to silence.

JOHN A. SCOTT

Northwestern University

IN THE CLASSROOM

Edited by Robert H. Chastney, Townsend Harris High School, New York, N. Y.

All correspondence concerning this department should be directed to Dr. Chastney.

Plans for the Future

The new responsibilities of Latin teachers in shaping the course of study into forms practicable today are calling forth our best efforts. The stimulating effects upon ourselves are already pleasantly apparent to our pupils and the public as well as to our colleagues. Out of this determination to solve our difficulties come the 'functional drills' and directions for new manners of class management, which we are exchanging among ourselves with profit. A demand also arises for new sidelights on our background. Surely, with archaeologists so busy in many parts of the world, there are new facts, or new interpretations of old facts, to bring to our classes; and while all biography is being rewritten in the light of modern psychology, there are also new aspects of historic characters to claim our interest.

For these condensations and restatements, the secondary teachers must rely upon the scholars, the research experts, of our field. Who will not read with amusement that Old Cato never really spoke his famous, 'Delenda est Carthago!' It remained for a much later historian to coin his slogan for him. He was exactly like a modern policy maker without a propaganda phrase to help him. Many of us have also sighed with relief to read a life of Tiberius that removes from history an unmitigated villain and monster, and gives us instead a hard working business man, slandered by malicious tongues. The book is a little hard upon Tacitus, it is true. But Tacitus

had been hard enough upon us, for a distinct sense of satisfaction to color our sympathy for him.

Such biographies and articles are too long for many of us in the secondary field to read in the midst of the clamorous duties of high school work today. It is, therefore, with a sense of comfort and a grateful anticipation of the solidarity of the workers in the classical field that we look forward to these pages of 'background', for they will refresh and enlarge our personal equipment, even when we cannot immediately transfer the facts into our classrooms.

MILDRED DEAN
Roosevelt High School
Washington, D. C.

Adero. Retine pristinam virtutem.

In the winter of B. C. 54 when Caesar was driving forward from Samarobriua across the territory of the Nervians with two legions to the relief of the beleaguered camp of Quintus Cicero he found a Gallic cavalryman to carry a message of encouragement to Cicero and his legion. As to the actual form of Caesar's cryptic 'Hold the fort' letter to his legate, we know that the message was 'Graecis conscriptam litteris . . . ne intercepta epistula, nostra ab hostibus consilia cognoscantur' (B. G. 5.48). If we accept the conclusion of T. Rice Holmes, Hirschfeld and Blanchet that the missive was written in Greek characters but not in the Greek language the explanation is not wholly convincing (See Holmes, Caesar's Conquest of Gaul [2nd ed.] 730). In Celtic Gaul the Greek alphabet was in sufficiently common use for the Helvetians to employ it for official records (B. G. 1.29). The druids generally used Greek characters for their accounts (B. G. 6.14). Mere transliteration into Greek letters would have afforded Caesar's message no secrecy if it were intercepted by the enemy.

Upon the authority of Suetonius we know that there were extant letters of Caesar to Cicero and others of his intimate friends where a cipher was employed. D was substituted for A, E for B and so on through the alphabet (Suet., Jul. 56.6). Gellius (17.9) confirms this. Cassius Dio (40.9) mentions this same cipher in connection with this communication. Since the letter is quoted in this very chapter in oratio obliqua, we can reconstruct with some degree of accuracy the original words of encouragement that were thrown fastened to the thong of a javelin into Cicero's camp. To have put the Latin words directly into cipher before transliterating would have been time consuming, awkward and possibly subject to mis-

interpretation by the recipient. Therefore we may assume that the original message was first transliterated and then put in cipher, as follows:

ΔΗΘΥΤ ΥΟΧΜΠΚ ΤΥΜΦΧΜΠΔΟ
ΣΨΜΥΧΣΨΧΘΟ.

For the Third Year Scrapbook

Senatus consultum

Pomponius (Dig. 1.2.2) explains its origin:

'Deinde quia difficile plebs convenire coepit, populus certe multo difficilior in tanta turba hominum, necessitas ipsa curam rei publicae ad senatum deduxit, ita coepit senatus se interponere et quicquid constituisset observabatur, idque ius appellabatur senatus consultum.'

The Institutes (1.2.5) define it:

'Senatus consultum est quod senatus iubet atque constituit.'

Macrobius (Sat. 1.12.35) gives an example:

'Cum imperator Caesar Augustus mense Sextili et primum consulatum inierit et triumphos tres in urbem intulerit et ex Ianiculo legiones deductae secutaque sint eius auspicia ac fidem, sed et Aegyptus hoc mense in potestatem populi Romani redacta sit finisque hoc mense bellis civilibus inpositus sit, atque ob has causas hic mensis huic imperio felicissimus sit ac fuerit, placere senatui, ut hic mensis Augustus appelletur.'

ABSTRACTS OF ARTICLES

Edited by Francis R. B. Godolphin, Princeton University, Princeton, N. J.

All correspondence concerning this department should be directed to Professor Godolphin. The system of abbreviation used is that of Marouzeau in *L'Année Philologique*. For list of periodicals regularly abstracted and for full names of abstractors see the index number to each volume of CW.

Ancient Authors

Euclid. Leroy, Maurice—*La traduction arménienne d'Euclide*. An edition of the translation of Euclid (Def. XIX ff.) in a MS of Pavia (cod. Tic. 178) of the 15th century. The author ascribes it to Gregorios Magistros. A literal Latin translation accompanies the Armenian. The text is followed by a discussion of lexicology and of the character of the translation. *Mélanges Cumont* 785-816 (Riess)

Homer. van Groningen, B. A.—*Un fragment de glossaire homérique*. Recto: petition, second century, possibly to the Serapion of P. Oxy 931. Verso: fragmentary gloss on Iliad 9.454-468, written parallel to writing on recto and earlier in date. Suggests possible explanations for the curious numbering, 250 at line 2, 260 at line 14. *Mn* (ser. 3) 5 (1937-1938) 62-68 (Gapp)

Musonius Rufus. Powell, J. Enoch—*Musonius Rufus: Eî πάντα τὰ γινόμενα τέκνα θρεπτεόν in P. Harr. 1*. Thanks to the discovery by M. P. Charlesworth of a citation in Stobaeus (Flor. 75.15 = Musonius frag. 15A) identical with the major portion

of P. Rendel Harris 1, the original editor has been enabled fully to restore the text of this papyrus. A critical apparatus accompanies the text. The readings of the new text diverge widely from those of MS A (Stobaeus). Powell also reports that P. Harr. 12 has been identified by Paul Maas with Plato Alc. 1.107c ff.

APF 12 (1937) 175-178

(Kase)

Literary History. Criticism

Goossens, Roger—*Un conte égyptien: Pharaon, roi des pharaons*. A Russian traveler of 1559 brought with him a Sinaitic tale that the Pharaoh of the Exodus and his army were changed into seals. Goossens compares the Proteus episode of the Odyssey and adopts fully Bérard's explanation of this name as 'Prouti, the gate', one of the titles of the Egyptian king. He raises the interesting question whether, in its turn, the biblical tale is not due to an old Egyptian folk legend.

Mélanges Cumont 715-722

(Riess)

Grégoire, Henry—*L'Amazone Maximo*. This amazon of the Digenis Akritas epic probably owes her name to soldiers garrisoned at Sebastopolis in Charsiane, where an inscription has been found mentioning a noble lady Caesennia Maxima 'also called Amazonis'.

Mélanges Cumont 723-730

(Riess)

Kluge, O.—*Plato, Aristoteles, Homer im Geistesleben des Humanismus*. A documented study covering the period from the Renaissance to the early eighteenth century.

Mn (ser. 3) 5 (1937-1938) 1-27

(Gapp)

History. Social Studies

Dhorme, E.—*À propos de la correspondance du clergé assyrien*. From priestly letters of the time of Asarhaddon and Assurbanipal (680-626) the author puts together valuable information about the duties and functions of the priests and their official relation to the monarch.

Mélanges Cumont 675-682

(Riess)

Forrer, E. O.—*Eine Geschichte des Goetterkoenigtums aus dem Hatti Reiche*. The Hatti pantheon is a conglomerate of the panthea of all the nations which influenced the religions of Asia Minor. During the second millennium the Hurri pantheon enters this world. The myths told by them are truly epic, really popular history, in which the deeds of the gods parallel those of man. The introduction to the Kumarbi legend mentions three divine pairs, each succeeding the other by the dethronement of the predecessors. The parallel between this tale and the Hesiodic narrative (Theog. 154 ff.) is striking. Hesiod stresses the tale because it was then new. Forrer assumes that Hesiod, contemporary of King Midas (736-695) has this story from the Hurri tale and adduces in support the 'winged words' of the Greek epic, the origin of the Erinyes and the archery contest of the Odyssey, which are paralleled in Hurri tales.

Mélanges Cumont 687-713

(Riess)

Schönbauer, Ernst—*Rechtshistorische Urkundenstudien zum griechischen Recht im Zweistromlande*. An exhaustive study of the legal principles and procedures implied by two Dura parchments, Nos. 10 and 21. The author contends that Greek-Hellenistic Law is the dominant characteristic of all of the Dura documents, there being no evidence of any admixture of oriental elements. From this he draws

the historically important inference that the Parthians adopted the Greek-Hellenistic legal system of the Seleucids in preference to the oriental system of neo-Babylonian origin, which had previously been dominant in the Mesopotamian region.

APF 12 (1937) 194-217 (Kase)

Scholte, A.—*Hippias ou Hipparque?* Follows Stern (Hermes 52 [1917] 354 ff.) and Hirsch (Klio 20 [1925] 129 ff.) in proving that Hippias was the eldest son and successor of Pisistratus. The skolion of Harmodias was misinterpreted because the death of Hipparchus was regarded as the first step toward liberation, and became the source of the popular belief that Hipparchus was ruler before Hippias.

Mn (ser. 3) 5 (1937-1938) 69-75 (Gapp)

Wenger, Leopold.—*Juristische Literaturübersicht VI.* A descriptive survey of recent literature (down to 1936) relating to the history and problems of Ancient Law.

APF 12 (1937) 247-314 (Kase)

Art. Archaeology

Byvanck, A. W.—*Notes Batavo-Romaines. iv. Antiquités romaines trouvées dans la province de Drente.* A survey of the literature.

Mn (ser. 3) 5 (1937-1938) 76-80 (Gapp)

De Ruyt, Franz.—*À propos de l'interprétation du groupe étrusque Hercle-Mlacukh.* The mirrors with the representation of Hercules carrying Malakia (the author accepts this interpretation of Elia Lattes) do not show the victory of the hero over pleasure. The scene is purely amorous, the ravishing of a woman, raised to the level of mythology.

Mélanges Cumont 665-673 (Riess)

Snijder, G. A. S.—*Eine Zaubervase im Allard Pier-son Museum zu Amsterdam.* Examination of the interior of Inv. 721 (renumbered), published in Scheurleer (Catalogus eener verzameling Egypt., Gr., Rom. en andere oudheden, 1909, Nr. 444, table XLVI, 2) reveals its similarity to a vase in Boston (Museum of Fine Arts, 25th annual report [1909] 71), which was probably made by the same potter. The funnel-shaped inner compartment runs from the mouth to a small opening in the bottom of the vase; the flow of liquid from the concealed outer compartments, which open into the same hole in the bottom, is controlled by small air vents underneath the handles of the vase.

Mn (ser. 3) 5 (1937-1938) 40-52 (Gapp)

Epigraphy. Paleography. Numismatics

Taubenschlag, Rafael.—*Prozesse aus Pacht-, Miets-, Dienst- und Werkverträgen in den griechischen Papyri.* A brief descriptive survey of papyrus documents (Greek) relating to actions growing out of leases and contracts for service or labor.

APF 12 (1937) 187-193 (Kase)

Turner, Eric G.—*The Gerousia of Oxyrhynchus.* The fragmentary text (P. Ryl. Gr. Inv. 690) of an application for enrollment in the gerousia of Oxyrhynchus (226 A.D.), published with a translation and detailed commentary. According to the editor 'the gerousia of Oxyrhynchus is the first known instance of such a body in the χώρα in Egypt.' Unlike its homonym in Asia Minor, for membership in which there appears to have been no minimum age requirement, the Oxyrhynchite gerousia was 'a kind of age-group, composed of persons of a certain minimum age and social standing.' It does not appear to have been an official body. The date of the establish-

ment of this institution is uncertain, the editor suggesting the possibility of a date under Augustus (ca. 4/5 A.D.).

APF 12 (1937) 179-186 (Kase)

Wilcken, Ulrich.—*Urkunden-Referat.* Critical reviews of recent editions of non-literary papyri. The more extensive publications covered are P. Oslo III; P. Mich. III and IV, 1; P. Princ. II; P. Harr.; P. Brem.; B.G.U. IX; and P. Cairo Boak 8-20. Wilcken announces the impending publication of the second fascicle of his U.P.Z. II, containing Nos. 163-197.

APF 12 (1937) 218-247 (Kase)

Zunts, G.—*De papyri Berol. 11771 comoedia Alex-idi ascripta.* In opposition to the interpretation of Wilamowitz-Moellendorf and Koerte, the opening lines of the fragment are spoken by an aged priest. He is interrupted by a leno who is fleeing from the young heir. The similarity to New Comedy is stressed.

Mn (ser. 3) 5 (1937-1938) 53-61 (Gapp)

Philosophy. Religion. Science

Duchesne-Guillemin, J.—*Ahura Mithra.* Zoroaster did not acknowledge the importance of Mithra. The name itself is strange to Persia proper. The Avesta shows a certain opposition to the god. This shows itself in the form Ahura Mithra, not Mithra Ahura, as it ought to be. The postposition gives the god a secondary rank.

Mélanges Cumont 683-685 (Riess)

Herzfeld, Ernst.—*Uša-Eos.* Reconstructs from the Avesta an old cult-song in honor of Uša-Eos, goddess of women, of farmers and of caravans.

Mélanges Cumont 731-753 (Riess)

Hubaux, J. and M. Leroy.—*Le talisman de Phaon.* The authors examine all passages referring to the rejuvenating gift presented to Phaon and conclude that it was the mandragora plant.

Mélanges Cumont 755-763 (Riess)

RECENT PUBLICATIONS

Compiled from publishers' trade lists, American, British, French, German, Italian and Spanish. Some errors and omissions in these lists are inevitable, but CW makes every effort to ensure accuracy and completeness. Books received immediately upon publication (or before appearance in the trade lists) are given a brief descriptive notice. Prospective reviewers who have not previously written for CW and who wish to submit sample reviews are urged to choose unnoticed books accessible to them in libraries.

General

Harvard Studies in Classical Philology, Vol. XLVIII; pp. 208. Cambridge: Harvard University Press, 1937

Contains six articles by C. M. Bowra (Pindar, Pythian m), J. H. Finlay, Jr. (Milton and Horace), E. M. Sanford (Nero and the East), S. Dow (Athenian Decrees of 216-212 B.C.), S. Dow and C. F. Edson, Jr. (Chruses), J. Whatmough (Tusca Origo Raetis).

Ancient Authors

Aristotle—Parts of Animals, with an English trans. by A. L. Peck. Movement and Progression of Animals, with an English trans. by E. S. Forster; pp. 554. Cambridge: Harvard University Press, 1937. (Loeb Classical Library) \$2.50

Athenaeus—The Deipnosophists, Vol. VI, with an English trans. by C. B. Gulick; pp. 560. Cambridge: Harvard University Press, 1937. (Loeb Classical Library) \$2.50

Augustine. Pope, Hugh—Saint Augustine of Hippo; pp. 427. London: Sands, 1937. 12s.6d.

Cicero—The Speeches. In Catilinam, 1-4, Pro Murena, Pro Sulla, Pro Flacco, with an English trans. by L. E. Lord; pp. 485. Cambridge: Harvard University Press, 1937. (Loeb Classical Library) \$2.50

Dionysius of Halicarnassus—Roman Antiquities, Vol. I, with an English trans. by Earnest Cary; pp. 601. Cambridge: Harvard University Press, 1937. (Loeb Classical Library) \$2.50

Gregorius Magnus. Norberg, Dag—In Registrum Gregorii Magni Studia Critica. Commentatio academica; pp. xv, 174. Uppsala: Lundequist, 1937. (Uppsala Universitets Årsskrift, 1937:4) 6kr.

Critical discussion of large number of passages with extensive textual emendations and philological interpretations. Full indices and bibliography.

Josephus—Jewish Antiquities. Vol. 6, Books 9-11, with an English trans. by Ralph Marcus; pp. 543. Cambridge: Harvard University Press, 1937. (Loeb Classical Library) \$2.50

Macrobius—Les saturnales. T. I, livres 1 à 3. T. II, livres 4 à 7; pp. 432, 476. Paris: Garnier, 1937. 18fr. each

Pliny. Wethered, H. Newton—The Mind of the Ancient World: A consideration of Pliny's Natural History; pp. 316. New York: Longmans, 1937. \$4.00

Literary History. Criticism

Schwen, Christian—Vergil bei Prudentius; pp. x, 137. Borna-Leipzig: Noske, 1937

Terzaghi, Nicola—Lineamenti di storia della letteratura latina; pp. lv, 322. Turin and Milan: Paravia, 1937. 12L.

Linguistics. Grammar. Metrics. Music

Crum, W. E.—A Coptic Dictionary, Part 5. Oxford University Press, 1937. 42s.

Della Corte, Andrea—Antologia della storia della musica. Volume 1, Dalla Grecia antica al Settecento; third revised edition, pp. viii, 436. Turin and Milan: Paravia, 1937. 26L.

Galpin, Francis W.—The Music of the Sumerians and their Immediate Successors, the Babylonians and Assyrians, described and illustrated from original sources; pp. xvi, 110, 13 pls. Cambridge University Press (New York: Macmillan), 1937. \$7.50

Discussion of the instruments, the place of music in the temple and civil life, and an examination of the musical staff in use. Includes a transcription in musical notation of a Sumerian hymn written ca. 1600 B.C.

Sas, Louis Furman—The Noun Declension System in Merovingian Latin; pp. 520. Paris: Droz, 1937. 50 fr.

History. Social Studies

Baker, G. P.—Augustus; The Golden Age of Rome; pp. 337, ill., maps. New York: Dodd Mead, 1937. \$3.50

Barnes, Harry Elmer—An Intellectual and Cultural History of the Western World; pp. xx, 1250, ill. New York: Cordon, 1937. \$4.00

New synthesis of European history with contributions from Bernard Myers, Walter B. Scott, Edward Hubler, and Martin Bernstein. No documentation and poor illustrations but a serious work.

Buchan, John—Augustus; pp. ix, 379, ill. Boston: Houghton Mifflin, 1937. \$4.50

Serious full-length biography written by a man who

is both a literary expert and a capable administrator (the author is Governor-General of Canada). A noteworthy book, attractively printed.

Burkenfeld, Gunther—Augustus; pp. 396. London: Constable, 1937. 3s.6d.

Castagna, Remigia—L'imperatore Settimio Severo; pp. viii, 95. Naples: Stab. Tip. Editoriale, 1937

Heuss, Alfred—Stadt und Herrscher des Hellenismus in ihren staats- und völkerrechtlichen Beziehungen; pp. xi, 273. Leipzig: Dieterich, 1937

Kornemann, Ernst—Augustus. Der Mann und sein Werk, im Lichte der deutschen Forschung; pp. 185. Breslau: Priebatsch, 1937. (Breslauer hist. Forschgn., H. 4) 1.20M.

Art. Archaeology

Blegen, C. W.—Prosymna: The Helladic Settlement Preceding the Argive Heraeum, with a chapter on the jewellery and ornaments by E. P. Blegen; 2 vols., pp. 716, 731, ill., pls., plans. Cambridge University Press (New York: Macmillan), 1937. 147s.

Wilson, Benjamin Franklin, III—The Parthenon of Pericles and its Reproduction in America; pp. 140, ill. Nashville: privately published, 1937. \$2.50

Woolley, Sir Leonard—Digging up the Past; pp. 112. London: Pelican, 1937. 9d.

Philosophy. Religion. Science

Tantardini, D. Mario—Storia dell'arte. 1, L'arte pre-cristiana nell'Egitto, nella Caldea, nell'Assiria, nella Persia, nella Fenicia, nella Palestina, nell'Asia Minore, nella Grecia, nell'Etruria, in Roma e nell'Impero Romano; pp. 273. Rome: Angelico, 1936. 10L.

General sketch of the history of ancient art, covering all the peoples of antiquity from the Egyptians to the Romans. Necessarily thin. No illustrations.

Brandl, Alois—Vom kosmologischen Denken des heidnisch-christlichen Germanentums: der früh-ags. Schicksalsspruch d. Handschrift Tiberius B. 13 u.s. Verwandheit mit Boethius; pp. 12. Berlin: Akad. d. Wissenschaften; de Gruyter, 1937. (Sitzungsberichte d. Preuss. Akad.)

Textbooks

Chambers, R. L. and K. D. Robinson—Septimus: A First Latin Reader; pp. 176, ill. London: Oliver, 1937. 2s.3d.

Ford, H. G.—Hints on Latin Accidence and Syntax; pp. 63. London: Methuen, 1937. 1s.6d.

Latin For Lawyers; second edition, pp. 300. London: Sweet, 1937. 7s.6d.

Vincent, C. J.—A Second Latin Reader; pp. 144, ill., 4 maps. New York: Oxford University Press, 1937. \$0.75

78 Passages for translation adapted from Caesar, Cicero and Livy.

Miscellaneous

Clarke, M. L.—Richard Porson, A Biographical Essay; pp. viii, 127. New York: Macmillan, 1937. \$1.90

A new sketch of the famous English Greek scholar which attempts to repair the inadequacy of Watson's Life.

Frazer, James George—Greece and Rome: a selection from the works, chosen and edited by S. G. Owen; pp. 292. London: Macmillan, 1937. 2s.6d.

Laurand, L.—Cicéron est intéressant. Paris: Les Belles Lettres, 1937. 6fr.

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